

the Alliance Witness

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(FORMERLY THE ALLIANCE WEEKLY)

JULY 13, 1960

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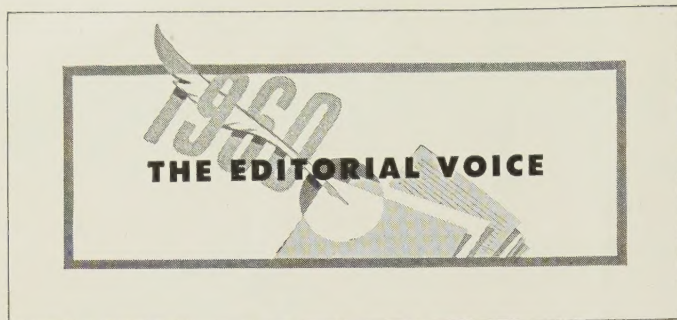
JUL 12 1960

A YOUNG AFRICAN

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GOODNESS AND GREATNESS

When the mists have cleared away and all things appear in their proper light I think it will be revealed that goodness and greatness are synonymous. I do not see how it could be otherwise in a moral world.

In the meantime the two qualities are not the same but can be separated, and indeed are often contrary one to the other.

Judged by our tentative human standards mankind may be divided into four distinct classes: Those who are great but not good; those who are good but not great; those who are both great and good, and those who are neither good nor great. In the Bible they stand out with great clarity.

Among those who were *great and good* is Abraham the Hebrew. By goodness here I mean moral soundness within the framework of the individual's understanding of it. Abraham was not perfect according to Christian standards, but his moral character nevertheless rose above that of his contemporaries as a mountain peak above the hills below.

For the greatness of the man no brief need be submitted here. He was a big man, a giant in a field of utmost importance, the field of religion. As the father of the faithful and founder of the nation of Israel his place has been long established.

In secular history it is not difficult to identify men who were *great but not good*. Three men of more recent times come at once to mind—Napoleon, Hitler and Stalin. However grudgingly we admit it, they were great men and must be acknowledged as such if we would be completely honest. A man who can forge out an empire, change radically the course of world history or hold in his iron control nearly a third of the human race must be called a great man, even a prodigy, regardless of what kind of personal character he may possess. And these men did these things. They were great but not good.

Then there are the men who are *good but not great*, and we may thank God that there are so many of them, being grateful not that they failed to achieve greatness but that by the grace of God they managed to acquire plain goodness.

These men move quietly enough across the pages of the Bible, but where they walk there is pleasant weather and good companionship. Such was Isaac, who was the son of a great father and the father of a great son, but

who himself never rose above mediocrity. Such were Boaz the ancestor of King David, Joseph the husband of Mary, and Barnabas the son of consolation.

Every pastor knows this kind—the plain people who have nothing to recommend them but their deep devotion to their Lord and the fruit of the Spirit which they all unconsciously display. Without these the churches as we know them in city, town and country could not carry on. These are the first to come forward when there is work to be done and the last to go home when there is prayer to be made. They are not known beyond the borders of their own parish because there is nothing dramatic in faithfulness or newsworthy in goodness, but their presence is a benediction wherever they go. They have no greatness to draw to them the admiring eyes of carnal men but are content to be good men and full of the Holy Ghost, waiting in faith for the day that their true worth shall be known. When they die they leave behind them a fragrance of Christ that lingers long after the cheap celebrities of the day are forgotten.

The fourth class consists of persons who are *neither great nor good*. Into this class fall the majority of men.

A Bible example of this kind of man was Ahab, the king of Israel. True he had the external trappings of greatness; he was a king. But the very contrast between what he should have been and was serves but to accent the shabby, contemptible character of the man. Beneath his royal robes beat the heart of a weakling. This whimpering, sulking fellow was the craven tool of a strong but vicious wife who corrupted him and ruined his people. He has not one lonely virtue to commend him. He was neither good nor great.

At the other extreme are the millions of common people who can claim neither goodness nor greatness. Thomas Gray in his exquisite *Elegy* describes those who have been overlooked by the world.

*"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."*

Beautiful as this thought is it yet represents what we want things to be rather than what they are. It raises tender feelings within us to dream of the noble masses of mankind living their hidden lives as pure as undiscovered gems and as fragrant as unseen flowers, but the hard facts are quite otherwise.

The masses of men are not great, but this does not argue them good. The truth is that they are almost without exception selfish, lustful, egotistical, opinionated, vain and afraid. If this appears a harsh judgment on my fellow men, please know that I claim for myself no inspiration, and commend my readers to an inspired apostle. Read Paul's words in Romans 3:9-19 and Ephesians 2:1-3.

It remains only to be said that not all men can be great, but all men are called to be good by the blood of the Lamb and the power of the Holy Ghost.



Christian Enters Heaven

By JOHN BUNYAN

The description of the triumphant entrance of Pilgrim into heaven . . . true to the Scriptures and to Christian experience . . . and one of the most charming literary gems in the English language

NOW I saw in my dream that the pilgrims got over the Enchanted Ground, and entering the country of Beulah, whose air was very sweet and pleasant, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land.

In this country the sun shineth night and day; this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they see Doubting Castle. Here they were in sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was on the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, "as the bridegroom rejoiceth over his bride, so did their God rejoice over them." They had no want of corn and wine; for they met with abundance of what they had sought for in all their pilgrimage.

As they walked in this land, they had more rejoicing than in parts more remote from the kingdom; and drawing near to the City, they had a more perfect view. It was builded of pearls and precious stones, also the streets were paved with gold; so that, by reason of the natural glory of the City and the reflection of the sunbeams upon it, Christian

with desire fell sick; Hopeful also had a fit or two of the same disease: crying out because of their pangs, "If you see my Beloved, tell Him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens. As they came to these places, behold, the gardener stood in the way, to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's, and are planted here for His own delight, and also for the solace of pilgrims." So the gardener bid them refresh themselves with the dainties. He also showed them the King's walks and the arbours, where He delighted to be; and here they tarried and slept.

So I saw when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not with open face behold it, but through an instrument made for that purpose. As they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came, where they had lodged, what dangers and pleasures they had met in the way; and they told them. Then said the men, "You have but two difficulties more to meet, and then you are in the City."

Christian and his companion asked the men to go along with them; so they told them they would. "But," said they, "you must obtain it by your own faith." So I saw in my dream that they went on together till they came in sight of the gate.

I further saw, that betwixt them and the gate was a river; but there was no bridge to go over, and the river was very deep. At the sight of this river, the pilgrims were much stunned; but the men said, "You must go through or you cannot come at the gate."

The pilgrims then began to inquire if there was no other way; to which they answered, "Yes; but there hath not any, save two, Enoch and Elijah, been permitted to tread that path." The pilgrims, especially Christian, began to despond in his mind, and looked this way and that, but no way could be found by which they might escape the river. Then they asked if the waters were all of a depth. They said, "No"; yet they could not help them; "for you shall find it deeper or shallower as

you believe in the King of the place."

Entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink in deep waters; the billows go over my head; all His waves go over me."

Then said the other, "Be of good cheer, my brother; I feel the bottom, and it is good." Then said Christian, "Ah, my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey." And with that a great darkness and horror fell upon Christian, so that he could not see before him. He could neither remember nor orderly talk of any of those sweet refreshments that he had met in his pilgrimage. But all the words that he spake tended to horror of mind, and heart-fears that he should die in that river. They that stood by perceived he was much in troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim.

Hopeful had much ado to keep his brother's head above the water; yea, sometimes he would be quite gone down, and then he would rise up again half-dead. Hopeful would also endeavour to comfort him, saying, "Brother, I see the gate, and men standing by to receive us"; but Christian would answer, "It is you,

it is you they wait for: you have been hopeful ever since I knew you." "And so have you," said he to Christian. "Ah, brother," said he, "surely, if I were right, He would now arise to help me; but for my sins He hath brought me into this snare, and hath left me." Then said Hopeful, "My brother, you quite forgot the text where it is said of the wicked, 'There are no bands in their death, they were not troubled as other men.' These troubles and distresses that you go through are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind His goodness, and live upon Him in your distresses."

Then I saw in my dream that Christian was in a muse awhile. To whom also Hopeful added these words, "Be of good cheer, Jesus Christ maketh thee whole." And with that Christian brake out with a loud voice, "Oh, I see Him again; and He tells me, 'When thou passest through the waters, I will be with thee.'" Then they both took courage; and the enemy was, after that, as still as a stone. Christian presently found ground to stand upon; and so the rest of the river was but shallow. Thus they got over.

On the other side, they saw the two Shining Men again, who waited for them; they saluted them, saying, "We are ministering spirits, sent forth to minister for those that shall be heirs of salvation."

Now, you must note, that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them. They went up here with much agility and speed, though the foundation was higher than the clouds. They went, sweetly talking, being comforted that they had safely got over the river, and had such glorious companions to attend them.

The talk they had with the Shining Ones was about the glory of the place, who told them that the glory and beauty were inexpressible. "There," said they, "is the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits; you shall have white robes given you, and your walk and talk shall be with the King all the days of eternity." The men then asked, "What must we do in the holy place?" To whom it was answered, "You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayer and tears and sufferings for the King. You must wear crowns of gold, and enjoy the perpetual sight of the Holy One; for you shall see Him as He is. There your eyes shall be de-

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On Restoration After Falling Away

BY GEORGE WHITEFIELD

The scene this morning much affected me; you both put me in mind how that happy pair, Adam and Eve, looked when they had eaten the forbidden fruit and were arraigned by the Almighty. Behold the same remedy reached out to you as to them. The Seed of the woman shall bruise the serpent's head. Look up to Him whom you have pierced. He will heal your backslidings and love you freely. Had He not loved you freely both of you now would have been given over to a reprobate mind. I know the time when both of you were enlightened, when you tasted the good Word of God, and felt the powers of the world to come. Honour, falsely so called, has caused you to draw back, but I believe not to perdition. Jesus is still striving with your hearts. Come to Him by faith, renounce the world, and He will yet delight to honour you.

—From the LETTERS OF GEORGE WHITEFIELD, M. A., 1734-39
Volume I of a three-volume work, published by
Edward and Charles Dilly in 1772.

Africa is no longer the sleeping giant. With new nations arising and multitudes literate the continent offers new opportunities to Christian missions



CONGO MISSION NEWS

We Must Evangelize Africa Now

By REV. HOWARD O. JONES

AFTER traveling 15,000 miles through thirteen countries in Africa, I am firmly convinced that this is the crisis hour. We must make an all-out effort to evangelize Africa now.

I make such a statement for the following reasons:

First of all, the rapid progress and development currently taking place all across this vast continent demands a like advance with the gospel. New independent countries are emerging. Modern roads, bridges, power dams, airports, hospitals, hotels and schools can be seen. In many places where wild animals once roamed cities are springing up.

During our tour we found many areas of turmoil, tension and trouble. In the Congo, the Union of South Africa, Southern Rhodesia and Kenya we observed particularly serious situations. These could explode any moment.

But the greatest need existing today in Africa is a spiritual one. I sincerely believe that many of the political, social, racial and economic problems we find throughout Africa are basically moral and spiritual. These serious problems exist pri-

marily because men and women are not right with God and with one another.

Our political leaders in Africa need to realize this truth.

"Righteousness exalteth a nation; but sin is a reproach to any people," the Bible says, and this holds true for us of the African race as well as for others. We must turn to Jesus Christ, for He alone is the final solution to all the problems of Africa and of the rest of the world.

In the second place, I believe we



Mr. Jones is a graduate of Nyack Missionary College ('44). He was pastor of the Smoot Memorial Church (now Union Avenue Church of the C. & M. A.) in Cleveland, Ohio, when he accepted an invitation in September, 1958, to join the Billy Graham Crusade. Now stationed in Monrovia, Liberia, he is a member of the staff of Radio Station ELWA. Mr. Jones traveled through Africa as a member of the crusade team on its recent tour. He participated in the Washington, D. C., crusade and expects to be in the United States four or five months before returning to Africa.

In this article he voices the vision which missionaries serving under the Alliance hold as their chief objective.

need to evangelize Africa now in order to revive the Christian church.

In Africa there are churches whose spiritual life and power are evident. Their ministries are being blessed of God in the salvation of sinners and in the edification of believers. But these evangelical and Spirit-filled churches are relatively few in number. Generally speaking, churches lack the power of God.

Finally, I believe we need to evangelize Africa now so that the cause of evangelical missions might be strengthened.

During our tour of Africa we observed the great progress which the Moslems and "isms" are currently making. The zeal and dedication of these people put us to shame. Christian missionaries are finding their work increasingly difficult on account of them. The liberty once enjoyed by those proclaiming the gospel of Jesus Christ is curtailed now by opposing forces, both political and religious.

Pray much for these missionaries, that God will keep them from discouragement and defeat in these days of testing and trial.

These and other difficulties cause many Christians to believe that the day of evangelical missions in Africa is nearing the end. I cannot accept such a belief. To do so would be to doubt the power of God and to admit that God is no longer the "Lord of the harvest."

But it is true that Christian missions must adapt their plans and policies to meet the conditions in Africa today. Three things impress me as I carry on my ministry in Africa.

I sincerely believe that missionary societies are going to have to give more time to evangelism than they are doing.

Missionaries from several boards have told me that they are so bogged down with administrative aspects of their work that no time is left to evangelize bush villages and coastal cities. They agree that medical, educational and administrative work is important, but they also believe that evangelism should be accented. This work is the reason for Christian missions in the world.

Much of the rapid growth of Islam, Jehovah's Witnesses and other cults in Africa today is due to the relentless evangelistic efforts of these zealous people. They continue to spread their doctrines of error by word of mouth and by the printed page. Nothing seems to deter them in their insatiable desire to win converts. We are told that for every three converts we win for Jesus Christ, the Moslems are winning seven to Islam.

These are disturbing facts. It is imperative that all Christian forces in Africa dedicate themselves anew to the task of evangelism. We must have a new vision, a new baptism of love and compassion for lost souls. Like the Christians in the first century, we must go "every where preaching the word."

May God forgive us for neglecting this work. Let us go forth to reach these Christless masses in Africa with the saving gospel of the crucified and risen Son of God *now*, while there is still time.

Christian missions also must put forth a greater effort to teach and train African Christians to assume full leadership and responsibility in the work of God. A few missions

have caught the vision of this need and are turning the work over to qualified Africans.

The key to the great task of evangelism in Africa today is the African himself. We must realize that the job of evangelizing Africa can never be left to the missionaries alone, regardless of how many new workers might come to the field. In love, humility and in much patience we must inspire our brethren to respond to the command of Christ to evangelize the world.

There are some outstanding African pastors and evangelists who are having a great ministry of soul-winning. One Sunday afternoon in Nairobi, Kenya, I spoke to about three hundred Christian men and women of the Revival Movement, which was born out of prayer and now has spread to other countries in Africa. This large group of Africans is doing a type of evangelistic work which missionaries from abroad cannot do themselves.

Let us pray that the churches in Africa will give birth to more Spirit-filled pastors, Bible teachers and evangelists—men who will go forth and blaze new trails across Africa for Jesus Christ and the glory of God.

I firmly believe that Africa, where the tide of nationalism is rising and where more countries are marching towards their independence, now

offers a marvelous opportunity for American Negroes and other missionaries of color to make their contribution for Jesus Christ on the foreign mission fields.

In 1957 when my wife and I first visited Liberia, Ghana and Nigeria for a series of evangelistic meetings, we met Africans who told us that I was the first Negro preacher they had ever seen or heard from America. In Nigeria a young man had tears in his eyes when he discovered that I was his "brother" from the States, the same preacher he had listened to over Radio Station ELWA.

It is encouraging to know that a few of our missions now plan to send non-Caucasian missionaries out to their fields. This is a step in the right direction and we trust that more missions will take the same stand.

Lack of vision in this has given the Moslems and Communists an angle on which they capitalize. They point out the inconsistencies, the prejudices and the superior attitudes on the part of some white missionaries. Our working together will demonstrate convincingly that Christ died and rose to be the Saviour of all men, regardless of race or color.

This is our golden hour of opportunity, and if we fail it is doubtful that we shall ever be given another chance. God help us to redeem the time, for the days are evil.

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Thousands have attended evangelistic meetings in the Alliance area in Congo

D. E. WALBORN



THE ALLIANCE WITNESS

The Lion and the Lamb

By RICHARD L. GANTZ

MATURE Christian experience is largely dependent upon our growing concept of Christ. Two verses of Scripture referring to the Lord Jesus Christ indicate His personality as manifest in His everyday, earthly ministry.

These two descriptions of our Lord flow from the prolific pen of John the Beloved, who announced to the world that Christ was "the Lamb of God, which taketh away the sin of the world" (John 1:29). Then, as the apostle neared the end of his earthly labors he declared Christ to be "the Lion of the tribe of Juda" (Rev. 5:5).

Christ received the former title because He had been sent forth out of the foregone eternities to be God's Lamb-sacrifice for the sins of the world. The latter title is ascribed to Him because He came from the tribal line of Judah, whose marching banner bore the image of the princely lion.

What a striking contrast there is between these two creatures, the lion and the lamb! When we think of the lamb, immediately the qualities of lowliness, meekness and submissiveness come to our minds. Quite opposite are our thoughts of the princely, authoritative, tyrant-king of the jungles, the lion.

As one reads through the Gospels his attention is drawn to a notable and striking contrast in Christ's way of response in various circumstances and situations. On one occasion He ministers in a manner revealing His lamblike nature, while on other occasions He displays unmistakable lionlike qualities.

A few selected incidents in the life of Jesus will help us to receive a greater and possibly altogether new concept of Him who was master of every situation.

In John 13 Jesus is found alone

with His disciples as He shared His last Passover Supper with them. When the meal was over Jesus, girded with a towel, moved among them washing the feet of each disciple. In that day such an act of servitude was customarily performed only by the household slaves who washed the feet of guests. In exemplary submission Jesus ministered to His intimate followers the last touches of His tender hands. How graciously the Lamb of God washed and wiped their feet, leaving them an example of meekness and humility one to another.

The next scriptural account to be considered might make the majority of Christians doubt that they really understand their Saviour. They might ask the question with the disciple of John the Baptist, "Art thou he that should come, or do we look for another?" For as Jesus entered the Jewish Temple to behold the animals milling around and the greedy money-changers seated at their tables, the fierce, raging anger of the lion welled up within Him. The God-Man, incarnate in well-developed masculine stature, fearlessly overturned the tables, poured out the money, took a scourge and drove out the money-changers with their animals, declaring that His Father's house was to be a house of prayer.

Again the nature of the Lamb appears in Jesus' contact with the Samaritan woman at Jacob's well. Here He asked for a drink of water and ended giving to the woman living water from the wells of salvation. As the Lamb of God who would later die for her sinful soul,



Mr. Gantz is a pastor in Majenica, Ind. The church he serves is affiliated with The Christian and Missionary Alliance.

He made no difference between the Jew and the Gentile. How great were the results of His compassionate conversation with this seeking sinner whose soul would never thirst again.

Contrast is also seen in the incident when Jesus disclosed to Peter that as the Son of Man He must suffer many things, bear the rejection of the Jewish elders, chief priests and scribes, and then be killed. It was then that unpredictable, excitable Peter took Jesus to task and began to rebuke Him. The Lamb, who had washed Peter's feet after overcoming his reluctance, must now stand in the background and the Lion steps forward to give Peter that penetrating rebuke, "Get thee behind me, Satan."

When Jesus met the testing proposals of Satan in the wilderness I am sure that His voice did not resemble the soft bleating of a lamb. I would rather think that His authoritative, commanding rebuttals resounded with an earth-shaking effect as He breathed out the behests of Almighty God.

Because of familiarity with the natures of the lion and the lamb we find it hard to see how there can be harmony between the two. But under God's control the lamb need not fear to dwell with the lion. Before sin and its curse entered into the world the two could eat and play together, but the effects of sin have also touched the animal kingdom and have left the lion with a vicious nature. It is prophesied in Scripture that in the millennial kingdom a restored righteous order will exist which will allow the lion and the lamb to lie side by side once again.

Christ had both qualities in Him. There was strength revealed in His meekness and meekness in His

strength. He could upbraid the Pharisees and yet love their lost souls. He could be reviled and yet not revile in return. It was the Lion of the Tribe of Judah who set at naught the roaring lion, Satan. As the Lamb He humbled Himself at the cross; however, the authority of the Lion was present there, too, for Jesus said, "No man taketh it [His life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Recognizing the apparent contrast in the personality of Christ takes on a vast importance to every Christian when we begin to obey the command of Paul, "Put ye on the Lord Jesus Christ" (Rom. 13:14). To put on Christ will mean that there are characteristics of both the lion and the lamb which must become apparent in the life of the conforming Christian.

For example, as lambs, we, too, must gird ourselves with the towel

and serve our brethren. Jesus said that He who would be greatest in the Kingdom shall be servant to all. As lions we must face the workings of sin in the temple with all boldness, giving God's reproof, rebuke and exhortation. As lambs we must meet the seeking sinner of our day and reconcile him to God. As lions we resist the roaring lion when he comes seeking whom he may devour. As lambs we must become as little children and as lions we must be good soldiers, fully clothed in the whole armor of God that we may be able to stand. The kneeling, meek worshiper must also rise up to be a raging warrior as he is moved by the Spirit of God to be a standard against the hosts of darkness.

All of this points toward qualities of Christian living which are sadly lacking in Christian experience today. One of these is the attitude of humble servitude to one another and to the world. This demands a denial of self so that our interest might be focused upon the world for whom Christ died and upon fellow Christians with whom we are members of one body.

The second Christian grace so desperately lacking is a bold and fearless authority which can stand and withstand in the face of satanic opposition, whether it comes directly from the enemy or indirectly through men. We need messages in our day on the authority of the believer, for it seems that our present concept of Christian living only allows us to fall as easy prey to any wind of opposition. We are failing to do all, to stand and withstand. We are failing to say unto the mountain, "Be thou removed, and be thou cast into the sea." We know little of the power of the blood and of a pointed testimony to overcome the accuser. We have submitted ourselves to God but we have forgotten to resist the devil. We know that our names are written in heaven but we do not know that "even the devils are subject unto us through thy name."

We need blood-bought men and women with spiritual authority and stamina to stand in the gap today. Suffice it to say that both sacrificial servitude and authoritative boldness are born only out of a Spirit-filled life.

Christian Enters Heaven

(Continued from page 4)

lighted with seeing and your ears with hearing the pleasant voice of the Mighty One. You shall be clothed with glory and majesty. When He shall come with sound of trumpet you shall come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment because they were His and your enemies."

While they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two Shining Ones, "These are the two men that have loved our Lord when they were in the world, and that have left all for His holy name." Then the heavenly host gave a great shout saying, "Blessed are they which are called to the marriage supper of the Lamb."

This done, they compassed them round on every side, continually sounding as they went, with melodious noise, as if heaven itself was come down to meet them. Now were these two men in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here they had the City itself in view, and they thought they heard all the bells therein to ring. But, above all, the warm and joyful thoughts they had about their own dwelling there, and that forever, oh, by what tongue or pen can their glorious joy be expressed? Thus they came up to the gate.

When they were come up to the gate there was written over it in letters of gold, "BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE AND MAY ENTER IN THROUGH THE GATES INTO THE CITY."

Then I saw in my dream that the Shining Men bid them call at the gate: which they did, some from above looked over the gate, to wit, Enoch, Moses and Elijah. And then the pilgrims gave them each his certificate, which they had received in the beginning; those were carried in to the King. The King then commanded to open the gate, "that the righteous nation," said He, "which keepeth the truth, may enter in."

I saw that these men went in; and lo! as they entered they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, the harps to praise, and the crowns in token of honour. Then I heard in my dream that all the bells in the City rang again for joy. I also heard the men themselves, saying, "Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Just as the gates were opened, I looked in after them, and behold, the City shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns upon their heads, palms in their hands, and golden harps, to sing praises. And, after that, they shut up the gates; which when I had seen, I wished myself among them.

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DAVID R. ENLOW, Reporter

AT HOME

Released-time students on decline: For the third straight year the number of students in New York City's released-time program for religious instruction declined this term. School officials said that a total of 118,808 pupils participated in the program during the 1959-60 school year, compared with 121,869 in 1958-59 and 123,166 in 1957-58. Under New York's program students are released from school classes for an hour each week to obtain religious instruction at nearby churches or church schools.

"Safety Sabbath" observed in Minnesota: At the request of Gov. Orville Freeman, Minnesota churches and synagogues throughout the state observed Minnesota "Safety Sabbath." Purpose of the drive was "to awaken in the conscience and mind of every driver the realization that negligence at the wheel of an automobile is a transgression of God's command, 'Thou shalt not kill.'"

Teen-agers give views on religion: How important is religion to teen-agers? Seventy-three per cent of Minnesota's teen-agers say that it is "very important" to them, according to a survey conducted by the Minnesota Poll of the Minneapolis *Tribune*. Only 2 per cent said that they regard religion as "not important," while some 25 per cent described it as "fairly important." An overwhelming percentage (91) believe that they personally have either "a great deal" or "quite a bit" of religious faith.

ABROAD

Church-state separation in Singapore: "A great and important change came to the community in May when internal self-government was granted to Singapore as a free and independent member of the British Commonwealth." So went the statement by the Dean and Vicar of the Cathedral Church of St. Andrew, in commenting on the decision of the government to no longer recognize the Anglican congregation as the state church.

Korean churches to assist in restoring order: Korean Protestant churches have resolved that they will actively devote themselves to aiding democratic progress in their country. A resolution, made public by the National Christian Council of Korea on May 1, said the churches will exert every effort in constructing a new and orderly nation. The three-point resolution said the Korean

churches will (1) become soldiers with a self-sacrificing spirit in the course of democratic progress; (2) stop internal strife and unify so as to provide a model for this society; (3) concern themselves with social and national affairs more positively and contribute as much as possible to the making of an orderly new nation.

Sudan encouraging Islamic evangelism: "The Complete Islamization of Sudan!" That's the theme of a crusade currently being conducted by the Egyptian government. Already large numbers of Moslem preachers have been sent to southern Sudan to work for conversions. Reports of "mass conversions" to the Islam religion are filtering out of the Sudan. These say that action has been taken by the Sudanese government to expel many foreign Christian missionaries.

Lutheran bishop claps censorship on preachers: All clergymen of the Southern District of the Hungarian Lutheran Church must submit their sermons to the diocesan, Dr. Zoltan Kaldy, for his censorship, according to the Lutheran magazine *Lelkipasztor*. The reason for the censorship, Bishop Kaldy said, was that "only a few preachers attempt to instruct their congregations in the relations of the church to Socialism."

PEOPLE

Rockefeller son enrolls in seminary: Steven Rockefeller, son of Gov. Nelson Rockefeller, has enrolled at Union Theological Seminary. A Princeton graduate, young Rockefeller "has indicated he would like to become a minister but he is anxious to learn more about the faith and the ministry" before he makes a definite commitment.

Judd named Republican keynoter: Rep. Walter H. Judd (Rep.-Minn.), former medical missionary to China, has been named keynote speaker for the Republican National Convention meeting July 25 in Chicago. Now completing his ninth term of service in the House where he has recently become a ranking member of the House Foreign Affairs Committee, Dr. Judd entered politics in 1942. His Christian testimony is well known.

THE PRESS

Bible Handbook reaches one million mark: Dr. Henry H. Halley, eighty-six, has received the millionth copy of *Halley's Bible Handbook* from his printer. Author and publisher of the source book that grew from a 16-page leaflet in 1924 to the present 968-page volume, Dr. Halley declares, "I'm getting to feel that the book is about complete." The work of nearly half a lifetime, the *Handbook* is an encyclopedic commentary on the Bible with information about archaeological discoveries in the Holy Land and facts of church history. Revised twenty-two times and now in its thirty-third printing, the book has also been translated into Spanish, Chinese, Japanese and Korean. It has been translated and published in Vietnamese by the Saigon Alliance Press.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

The Teacher in a Rut

Marilyn was eating her Sunday morning breakfast. Her face was serious and a sigh escaped her. Mother looked at her questioningly.

"It's Sunday school," explained Marilyn. "I know everything that Miss Smith is going to say before I go."

Mother pondered. "Have you tried asking questions? Maybe Miss Smith doesn't know exactly what interests you children."

"But there isn't anything to ask questions about," objected Marilyn. "I know all the answers." And she was serious!

A little later the well-behaved little girl took her seat in the Primary room, straightened her skirts and looked up at the leader.

The other teacher, Miss Jenkins, was sitting at her customary seat at the piano. And as usual, she was busy reading her lesson. She always read it after she got to Sunday school, and Miss Smith always had to tell her twice when they were ready to start singing.

Now the routine began. "What shall we sing this morning?" was the question. "Jesus Loves Me" was the answer. Of course the children had sung this song all through the Beginner Department, but it was still the mainstay of the Primary Department. Miss Smith had tried to teach new songs occasionally, but she made it such a painful process that neither the children nor the teachers seemed to get any pleasure out of it. It was much easier simply to sing "Jesus Loves Me." And Miss Smith could assure anyone that the children preferred that song because they always asked for it.

Marilyn bowed her head and prepared to say the words of the prayer

after Miss Smith. This, too, was the usual procedure. Once Miss Smith had asked a boy or girl to pray, Marilyn remembered, but nobody had volunteered to do such an unfamiliar thing, and Miss Smith didn't know how to encourage them to learn to pray aloud. And once she had asked Miss Jenkins to pray; but she had prayed such a long time that the children had become very noisy.

Now it was time to say Bible verses. Marilyn knew the cue question to each verse, so she didn't even have to think in order to recite in a clear voice with the others. She and Joan could even carry on a little rib-poking at the same time!

Then Miss Smith began asking her usual round of questions. They were so vague and general that one or two stock phrases would always answer them, and the children would respond readily. "Why do we bring our money to Sunday school?" asked Miss Smith. "For Jesus," chanted the children. "How can we please Jesus?" continued the teacher. "Be good," chorused the school. No one had to think very hard to answer Miss Smith's questions.

"Now we'll sing 'Praise Him!'" After that, how would you like to sing our action song?" "Oh, yes," cried the school in delight. They raced through the first song in their eagerness to get to the actions. What fun they had clumping about the room, swinging each other by the hand, and falling breathlessly into their seats at the end. They loved that song! Marilyn sometimes wondered what the words meant, but they didn't seem to matter much.

Soon it was time to march to class for the story. Marilyn was glad Miss Smith was her teacher instead of

Miss Jenkins. Miss Jenkins read the story out of her book, but Miss Smith always told it from memory. That was the nicest thing about Miss Smith's teaching.

After the story Miss Smith prayed. She asked the Lord to help the girls remember the story during the week. Marilyn almost knew the words of the prayer by heart. The only time Marilyn could remember any change in the prayer was once when Amy's father had died. Then Miss Smith had prayed for her and her family. Marilyn had felt so sorry that she had really prayed too!

And now Sunday school was over.

How do the Marilyns in your department feel about Sunday school?

First, the matter of questions. Do your questions have stock answers such as "Lord Jesus" or "Be good"? Have you ever tried thinking about the questions ahead of time and writing them down? Asking questions is a major teaching skill and is worthy of previous and serious consideration.

Then there is the matter of songs. They should be chosen with care and taught carefully. They should, of course, be interesting to the children, have bright, singable music and employ action from time to time. But the words deserve first consideration. Do the children know what they mean? Have you carefully explained all new words and ideas?

Now the matter of variety. The suggestions in your quarterly are designed to help you to vary your programs, even while using the same songs and verses many times—as they must be used often to become familiar and beloved. Are you using the suggestions and growing in your teaching methods?

Above all, let us consider the matter of worship. Your quarterly endeavors to help you to have real worship on the part of all the children, not "opening exercises" such as Marilyn went through. Worship in Sunday school should mean a personal experience of singing to the Lord, talking to Him in prayer and finding the sweetness of fellowship with Him.—*Adapted from our graded lesson material.*

For samples of Graded Lessons write Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

Anyone who wants some hints on how Christian should behave in an earthquake should read this article. The earth had not finished trembling when Mr. Bucher wrote this account of the damage done in Concepción, Chile. In terrifying circumstances the Lord keeps His people calm and unafraid . . .

On June 9 the chairman of our Chile Mission, Rev. James Woehr, reported by telephone to the Area Secretary, Rev. George Constance, that four church buildings were completely destroyed. Seven Christians in Valdivia and one in Osorno were killed. The estimated cost of replacing the churches in Castro, Concepción, Puerto Montt, and Valdivia is \$100,000. Although reports had not yet come from many of the churches that were damaged, it is certain that at least \$30,000 more will be needed to repair them. This figure is, of course, a tentative one. After a disaster building codes are tightened and materials that will resist shock are specified. Also when reconstruction gets under way materials will be in great demand and prices will soar. Mission property repairs will be at least \$15,000, making a total amount for rehabilitation \$145,000. That is above the immediate relief that is being given now to families and individuals in their distress . . .

Rev. Kenneth Opperman, of Lima, Peru, accompanied a United States Air Force relief mission and flew to Chile on June 1. Acting as interpreter for the mission, he was able to visit a number of places in the disaster area. Reporting to Mr. Constance, he urged that financial assistance be given at once to the churches in Chile.

Rev. L. L. King, Foreign Secretary, has stated that our assistance at this time is imperative. The people will be struggling to rebuild their own houses to shelter their families and will be overburdened. They need the church buildings and should not be required to wait until they can rebuild themselves what with their own labor and sacrificial gifts they erected in the first place.

Donations for this purpose should be sent to the Treasurer of The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.



PICTURES BY
K. W. OPPERMAN

In Valdivia hundreds line up for food and clothing

When the Earth Shook in Chile

By REV. GUY A. BUCHER

SINCE coming to Chile forty years ago we have been in the center of several minor earthquakes and on the circumference of a few major ones. But we never had been on a spot as hot as this was on May 21. That privilege we would have been glad to forego.

When we were violently awakened from sleep in the darkness of pre-dawn on that rainy autumn day it seemed as though a mighty hand had laid hold of our home and was shaking it as a cat shakes a rat. "They count not time by years," wrote the poet. Neither do you count the duration of an earthquake by seconds and minutes. As the frightful shaking continued we realized that we were in the midst of a major disaster.

When the movement subsided finally we tried flipping the light switch without effect. It would have been surprising otherwise. There was nothing to do but to wait for daylight. But first of all we knelt in prayer, thanking the Lord that we had survived, and we prayed for the

multitudes whom we were sure had suffered injury and loss. The shock had come at 5:04 A.M. (Chile is officially on daylight saving time all the year around.) In the two hours between that time and daybreak the tremors continued at intervals, but were much reduced in violence. A cold drizzle was falling outside, adding its dismal touch to the scenes which met our eyes.

Our small apartment is on the second floor of a two-story building recently constructed. The edifice itself came through remarkably well. That was the good hand of God's providence upon us. When we came to Concepción in 1957 there was a critical housing shortage, but the Lord had this little corner prepared for us. The owner occupied the first floor, and we were the first tenants above.

The apartment was upset by the earthquake, but actual damage was not too great. The kitchen and pantry were covered with glass from broken dishes and cans of fruit. There was a pile of glass in the

dining room. Books had been pitched from their shelves and were strewn over the floor. A heavy Hallicrafter radio had moved forward on its table and was resting in a precarious position.

In the midst of tragedy sometimes there is comedy. I habitually mislay my glasses, but this time the search in all the places I usually leave them revealed nothing. "The only place we have not looked," I said finally, "is in this heap of broken dishes in front of the sideboard." After fingering gingerly through the breakage I came upon the glasses, undamaged, lying under the contents of overturned tins of coffee and cocoa.

In common with the rest of the city we were without light, water and gas, but our kerosene heater served very well to prepare a sketchy breakfast. As my wife took the initial steps toward cleaning up I picked my way through streets full of rubble. I was concerned about our pastor and his family and wanted also to know if the chapel had weathered the cataclysm. It was clear that destruction in the city had been very great.

Our church building is about ten minutes' walk from home, and a glance was enough to let me know that its useful days were over. The heavy cornices which are characteristic of Chilean architecture had tumbled to the sidewalk, covering it with tons of debris. The building

is located on a corner, and the bricks and mortar had fallen on both streets and over the doorway. Had the quake taken place at the hour of a service, a large part of the audience would have been killed or injured. When the earth begins to tremble people are apt to panic and rush to the doors. In this case that would have been fatal to those who reached the street.

The parsonage is down the street a few steps from the church. The house had suffered damage, but apparently is not beyond repair. A small group was gathered there with the pastor. They were serious but not frantic. Among the members and adherents of the church there had been serious property damage but no loss of life. As we stood in the midst of the disorder I led in prayer and the Lord comforted our hearts.

The 21st of May is a national holiday commemorating the exploit of one of Chile's great heroes. There was no public transportation, but everybody in the city who had a motorized vehicle that would turn a wheel seemed to have it in operation. Where the rubble had completely blocked the street laborers had opened a path wide enough for a car to get through. The lot of a pedestrian was not happy. He could choose between staying on the sidewalk where a loosened tile might fall on his head, or walking in the street

where he was in danger of being run down.

The Chilean confronts disaster with a fortitude that is amazing. As I was making my way toward the center of the city, dodging cars and climbing over piles of debris, I noticed a building that must have been a small grocery store. The front had fallen out and you could see all the way to the back. The tile roof seemed to be hanging on nothing. I do not think I would have ventured inside even if someone had offered to give me the place. But two old ladies were sitting there conversing nonchalantly, and a younger woman was industriously putting fallen canned goods back on the shelf.

Yet the morale of the population did eventually break down to some extent. My impression is that it was not so much the result of the initial earthquake as of the continuous shocks. From Saturday morning to Sunday evening sixty-five tremors were registered by the seismograph of the local university. None of these were comparable in violence to the first quake, but they did make things rattle, and some were very long. We began to recognize their distinguishing peculiarity. First there would be a muffled roar like the roll of distant thunder, and then the house would be rocked by the quake. It was an unworldly and Biblical type of "rock and roll." We became quite proficient in diagnosing what was coming because there was a definite relation between the "roll" and the "rock." When Irene would say: "This is going to be a hard one!" the shock that followed generally verified the prediction.

I can think of other exercises more soothing to the nervous system. This is the sixth day since the earth began casting loose from its moorings, and we felt a sharp tremor this morning. It is true they are becoming less frequent, and are of diminishing intensity. But the cumulative effect is disconcerting. Yesterday as I came home on the bus we turned from one of the main streets to follow a detour. As we came to a corner the driver put on his brakes and the bus shivered. A girl sitting near me jumped to her feet. I said, "There is nothing wrong; we are just going down another street." She replied,

Valdivia has been rocked many times; 80 per cent of the city was destroyed



"Oh, I thought it was another quake!" answered, "You ought to be used to them by now!" It does not work that way.

On Sunday afternoon, the 22nd, at about 3:15 an earth tremor began which seemed interminable. Things were dancing around in a lively fashion, but nothing was falling to the floor. Yet the trembling seemed to have no termination. Finally I said to Irene, "We had better go outside." The neighbors were already lining the sidewalk. In length this was the granddaddy of all the seismic movements I had ever experienced. We were soon to learn that this was the terrible earthquake with its epicentrum about three hundred miles to the south of us. It wrought havoc in the cities of Ancud and Castro on the island of Chiloé and wrecked Puerto Montt and Valdivia on the mainland. Tremendous tidal waves were set in motion which raced across the Pacific in a northwesterly direction, striking with relentless power on the beaches of Hawaii and continuing their deadly roll to faraway Japan. In Chile itself smaller towns along the coast, facing the open ocean, were wiped out. There has been ample news coverage of this catastrophe and there is no need to repeat the details. It is well, however, to note that seismologists say that under the two punches, the first on May 21 with epicentrum in Concepción, the second on May 22 with epicentrum in the island of Chiloé, Chile has received one of the hardest beatings in the history of earthquakes.

This country's last major seismic disturbance was in January of 1939, when there were twenty thousand casualties in the region around Concepción and Chillán. People in a position to compare say that the earthquake here in Concepción last Saturday was the more severe of the two. But the loss of life was very much less. For one thing, recent architectural design takes into account the possibility of such upheavals. Also at the hour of the shock there were no public gatherings and few people on the streets. These are marks of the Lord's mercy.

Not far from us a shoemaker had his place of business and his humble home. He was a good artisan and



Almost the entire town was leveled in Puerto Montt

claimed to have some knowledge of the gospel, but he never responded to our invitations to attend the church. I took an early opportunity to visit my friend's corner. One look at the wreckage and I was sure no one would have given a nickel for that family's chances of survival. I mentally said "good-by" to the shoemaker and to the pair of shoes I had left with him. But in the afternoon I found him and his wife near their former home. "How did you ever escape?" I inquired. "Well," he replied, "I myself had lined the ceiling of our bedroom with heavy timber. Then as the brick walls were falling outward toward the sidewalk, we just kept crowding back against the opposite wall. There were four of us, and the space was not large, but it was enough." Similar dramas must have been enacted countless times. Only thus can one explain the comparatively low death toll in view of the general devastation. Then pointing to a sizable burlap sack, he added: "Your shoes are in the bottom of that sack. I will bring them around tomorrow."

We trust that these harsh events may awaken this man to his need of salvation. Since he is momentarily unable to practice his trade, he has agreed to take the job of removing the floors of the church building in an initial step of demolition. If this is done carefully, most of the boards may be used in a new building.

Chile is one of South America's leading democracies, yet there is a hangover from preceding centuries of Roman Catholic feudalism. There is a strong tendency to take care of the upper classes and to neglect the humbler folk. It is from this latter stratum of society that most of our members have come. This is particularly true of Concepción. The homes of at least 80 per cent of the Christians have suffered considerable damage. Chile's cold, rainy winter will soon be upon us. This present month of May in the southern hemisphere corresponds to November in northern latitudes. The congregation must immediately raze the church building. Pastor Fernando Ibañez and his flock must have your support in fervent intercession. God has spoken in no uncertain tones. May this lighthouse in a rocking world be kept burning brightly.

LATER REPORTS

Further information has come through letters written to missionaries on furlough from Chile.

Rev. Robert E. Newman sums up the reports he has received as follows:

"Many Christians are wandering homeless in the cold, rainy days of the winter. In Valdivia, where over 80 per cent of the city was destroyed, the earthquake struck during the Sunday school hour. The national pastor and family narrowly escaped

death as huge pieces of masonry fell through the floor to the basement, taking all the people with them. Miraculously only seven people were killed, as over one hundred and twenty were in the building. The church, completed in 1955 with a seating capacity of about 350 persons, was a complete loss.

"Phil Saint, missionary-evangelist from Argentina, was holding special meetings in The Christian and Missionary Alliance Church in Osorno when the earthquake hit. One young man, crawling out of a window, was struck and killed by falling cement. The coastal cities of Toltén and Puerto Saavedra, occupied by the Soldiers and Gospel Mission, were completely wiped out by the tidal waves. One Chilean pastor saved himself and his young child from the water by climbing into a tree with the young child in his arms.

"In Concepción the Baptist church was demolished and in several of these southern cities Roman Catholic churches were destroyed. There have been no reports of pastors or missionaries losing their lives, and the evangelical center of Temuco, with a population of about 90,000 persons, has been described as an 'oasis in the desert of destruction.' There the Bible Institute building of The Christian and Missionary Alliance swayed and rocked, but no structural damage was reported. The Alliance printing plant also escaped harm."

Rev. Mahlon S. Amstutz quotes excerpts from reports sent to him:

"We don't even bother to jump out of bed any more when the house begins to sway and creak. It has not failed for eight days that every morning at six o'clock a quake comes along.

"In Angol, which was also a center of hard movements, our Chilean worker's house fell in, but she and her congregation managed to move all of her belongings to the church where she and ten families are living together! They are begging us to send them food, which we do not have. In response to a plea from Ancud, a town partially destroyed by a tidal wave, we had already sent all the clothing and food we could muster.

"People from the coastal towns of Puerto Saavedra and Toltén, which



Only the front wall of Valdivia's lovely church building, in which seven persons were killed, remained after the first shock

were two of the towns completely wiped out by tidal waves, came to our services yesterday. While the congregation was singing some of them wept, for they have lost everything. One man was trying to get out of the house with his parents when another big wave came over the house and threw them all into the water. This was the last he saw of his father, who, with his Bible in his hands, was carried out into the ocean. Here in Temuco we have at least one thousand refugees now sheltered in the schools.

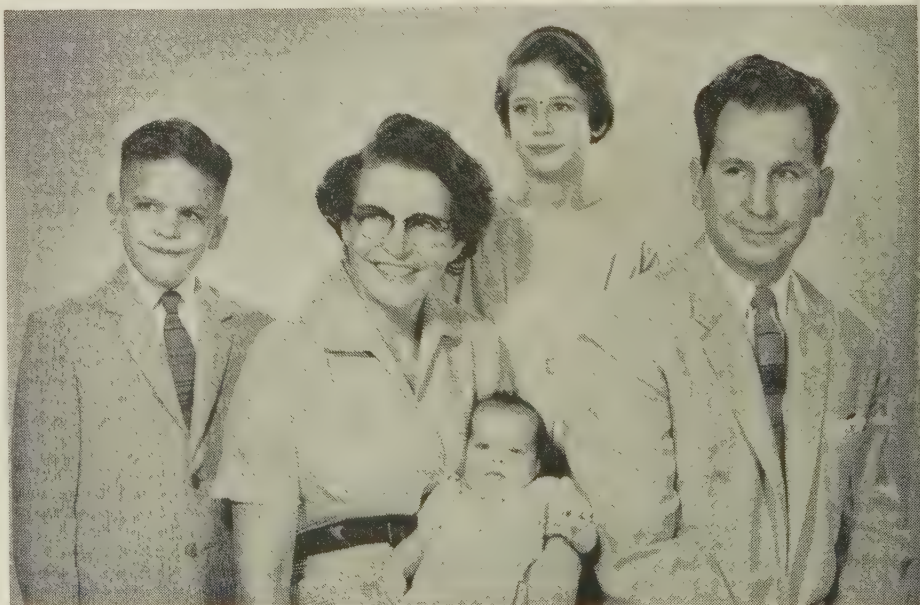
"The wife of one of our Chilean pastors from the Island of Chiloé came through Puerto Montt and saw some of the enormous planes from the United States. The Chileans are astounded at the way the rescue teams accomplish things. They are truly grateful for the huge mercy airlift, and there is no doubt that this aid from our country has dealt a serious blow to the sizable Chilean Communist party."

Mr. Amstutz adds, "Today I received a letter from the president of the Chilean Alliance Church, Rev. Ismael Higuera, in which he states that any help in the rebuilding of these destroyed churches from the Christian people of the United States would be appreciated. He also mentioned the need of old reed organs (either folding or parlor style) to replace those ruined in this catastrophe.

"All of Chile will suffer for a long time to come, but now much spiritual and material help is needed. And, as one of our Chilean pastors pointed out, the time is ripe to reach the needy with the gospel of Jesus Christ. The Christians alone have been able to show a peace and calm which the others do not have. It is not a surprise to them that the things of this world can be gone in a matter of minutes and only eternal values remain."

(For instructions concerning relief funds, etc., kindly see Introduction, page 11.)

Rev. and Mrs. Fred Kowalchuk and family, Peru (see page 16)



From Books to the Book

THE TESTIMONY OF DAVID GUZMAN

Trujillo, Peru

AFTER having lived a life of sin, I give God the glory for His great mercy in extending His strong arm to snatch me from the miry pit of sin.

Of my fifty years, forty-two of them were ups and downs. I always looked for happiness, or rather peace of heart. In money I could not find it because it corrupted me all the more. Not in tobacco nor in alcohol to help me forget my troubles was I satisfied. Neither in politics could I obtain peace. In 1932 I was one of the leaders of my party and dedicated myself to the fight with all my heart. I was pursued without ever being found. But all this excitement did not satisfy me because I realized the injustice and deceit connected with it.

In religion, as a Roman Catholic, I lived far from God because I saw only hypocrisy and corruption. I was discouraged and desperate and wanted to commit suicide three times. I do not know why I did not, except for the hand of God, but at the moment of doing so something held me back.

The years passed and I left the capital, Lima, and went to Trujillo where I married my wife. It was in Trujillo, where I now live, that I came to know the Bible and my Lord. How? Some Jehovah's Witnesses passed by my house and sold

me the book, *Let God Be True*. After examining it I noted various numbers in its contents. This aroused my attention and upon asking the significance I was told that the numbers indicated the chapters and verses of the Bible.

"What is the Bible?" I asked as an ignorant Catholic, whereupon the man answered that it is the Word of God. What? Is it possible that God has a Book so that we can know Him and man? "Bring me this book," I said to the man who sold me the other one. Whereupon the following day he brought me this Holy Book. Upon reading it my heart filled with joy, because among all the other books that I had read, not one satisfied me as this precious Book that now I had in my hands never to let go again.

I decided to follow this organization which instructed me in the method of selling books, magazines and pamphlets, because I was told that by doing this I was demonstrating my love and dedication to God. This I did, blindly fulfilling their wishes. But I began to doubt and decided to study the Bible without the help of the books. Thanks be to God, I discovered a system of studying my Bible. Alas! I found that there were errors in the teaching of Jehovah's Witnesses. Calling this to the attention of the directors in our



C. W. GOOD

David Guzman, a convinced believer

area with the idea of helping them, I was deceived again. I was forbidden to read the Bible unless I read it with the help of their books. How terrible! An organization that I thought sincere and true, but an enemy of the Bible and an enemy of God! I could not accept it and told my decision to the organization, whereupon they expelled me, but not without pouring out their curses upon me—curses which God turned into blessings.

Thanks be to God, today I and also my family are Christians saved by the blood of the Lamb. By His grace unmerited in Christ Jesus I heard the true gospel preached in the Alliance Church, where I now attend with my family. I am happy and praise God. Only He gives the true peace and joy in our hearts through His precious promises in His Word. Now I serve my Lord in the church I attend and point men to the true Christ and encourage them to study the Bible for themselves.—TRANSLATED BY MRS. C. W. GOOD.

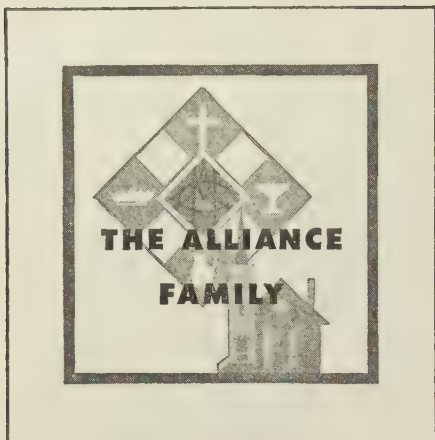


Correction

Through a typographical error (which we consistently carried throughout!) we incorrectly attributed the article in our last issue ("Laymen"? or "Kings and Priests"?) to Mr. R. P. Humphries. The initial should have been "K" instead of "R." We are sorry for the error and apologize to Mr. Humphries.

Mr. and Mrs. Jean L. Clavaud and children, Cambodia (see page 16)





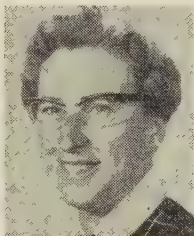
JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. Jean L. Clavaud and children, Oliver and Sylvia, sailed from Marseilles, France, on June 14 for Cambodia. Mr. and Mrs. Clavaud are members of the Reformed Church of France. Mr. Clavaud received a diploma from the Ecole Nationale de la France d'Outre-Mer, and a baccalaureate degree from the Faculte de Theologie Protestante. Both Mr. and Mrs. Clavaud attended Nyack Missionary College for one year. They served with the Navigators in France.



Velma McKinnis
Philippines



Alice M. Hainlen
Ecuador

Rev. and Mrs. Leslie W. Cole and son Robert returned to Ecuador on June 22 for their third term. Their son David is entering Seattle Pacific College this fall. The Coles will be stationed in Guayaquil.

Rev. and Mrs. Paul R. Ellenberger and children, David, Keith and Sandra, left for the Republic of Guinea, Africa, on June 21. They will live at Conakry.

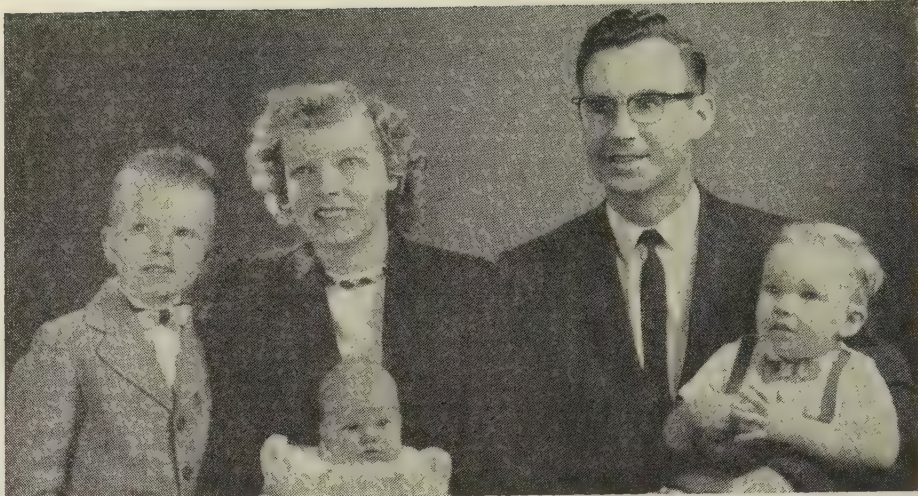
Rev. and Mrs. Fred Kowalchuk and children, April, Bruce and Lynn, returned to Peru on June 24. Mr. Kowalchuk will serve as field chairman, with headquarters in Lima.

Miss Alice M. Hainlen returned to Ecuador on June 24 to resume her teaching ministry in the Alliance Academy at Quito.

On June 20 *Miss Velma B. McKinnis* left for her third term in the Philippine Islands.

On Furlough

Rev. and Mrs. Nathan L. Tyler arrived in New York June 17 by ship from Congo. They have completed their fourth term.



Rev. and Mrs. Paul R. Ellenberger and family, Guinea, Africa

Rev. and Mrs. Paul S. Davis and children, Paul, Jr., Sylvia, Jonathan and Kathleen, of Thailand; *Rev. and Mrs. W. Eugene Evans* and children, Gene and James, of Tribes of Viet Nam, and *Rev. and Mrs. Merle E. Graven* and children, Marilyn, Ardelle and Gordon, of Cambodia, arrived in New York June 22. They have each completed two terms of service.

The Misses Beulah M. (Peggy) Bowen and *Lois Chandler, R.N.*, arrived in New York June 28 from Viet Nam. They have completed their second terms.

Rev. and Mrs. G. Edward Roffe arrived in Los Angeles June 17 from Laos, having completed their fourth term.

Rev. and Mrs. C. E. Gustafson and children, James and Darlene, arrived in Los Angeles June 27, having completed their second term in Laos.

On June 30 *Miss Mary Jane Ellenberger* arrived in Pittsburgh from her first term in Thailand.

With the Lord

Mrs. Hannah Boon, widow of the late Rev. J. H. Boon, died recently in Scranton, Pa. She was stricken with a fatal heart attack on Thursday night,

June 16. Funeral services were held in the Scranton C. & M. A. church on Monday, June 20.

The New Generation

To *Mr. and Mrs. Earl Evers*, Ashland, Ore., a son, Bryan David, on May 28.

To *Rev. and Mrs. Henry Gathagan*, Davenport, Ia., a son, Gordon Grant, on May 29.

To *Rev. and Mrs. William R. Goetz*, Calgary, Alta., a son, William Brent, on May 25.

To *Rev. and Mrs. Richard A. Herritt*, Harrison Valley, Pa., a daughter, Elizabeth Ann, on June 6.

To *Rev. and Mrs. Melvin Shareski*, Brandon, Man., a son, Boyd Robert, on May 24.

To *Rev. and Mrs. J. M. Tewinkel, Jr.*, St. Paul, Minn., a daughter, Kristin Kay, on May 8.

To *Mr. and Mrs. D. W. Arnold*, Ivory Coast, a son, James Walter, on June 17.

To *Rev. and Mrs. Jonathan L. Amstutz*, on furlough from India, a son, Steven James, on June 10.

To *Rev. and Mrs. Howard A. Woodruff*, Trail, B. C., a daughter, Wendy Anne, on June 4.

(Continued on page 19)

Rev. and Mrs. Leslie W. Cole and sons, Ecuador



Sunday

PSALM 50:1-15 (verse 12).

We do not give because God is poor, but because He is rich. The common idea of Christian giving is that the cause of Christ is in distress and we must help it out. This is an insult to God . . . He does not need our help. . . . He accepts our gifts as a token of our allegiance and as a recognition of His sovereignty. He does not want them unless they mean this.—A. B. SIMPSON.

Monday

SONG OF SOLOMON 5:1-8 (verse 8).

Oh, what pain is in longing for Christ under an overclouded and eclipsed assurance! What is harder than to burn and dwine with longing and deaths of love, and then to have blanks and uninked paper for assurance (instead of) Christ in real fruition or possession? Oh, how sweet were one line, or half a letter, of a written assurance under Christ's own hand! But this is our exercise daily, that guiltiness shall overmist and darken assurance. It is a miracle to believe; but for a sinner to believe is two miracles.—SAMUEL RUTHERFORD.

Tuesday

ROMANS 6:1-13 (verse 13b).

When people say, "I want more of the Holy Ghost," I answer, "The Holy Ghost wants more of you." The question is not how much you can take in of the Spirit, but how much the Spirit can take possession of you. If you will yield yourself to the living God with the conviction that He is all that every man can want, not one good thing shall fail, any more than it has failed in the past, of all that the Lord our God has promised to give us.—H. W. WEBB-PEPLOE.

Wednesday

JEREMIAH 15:10-21 (verse 16).

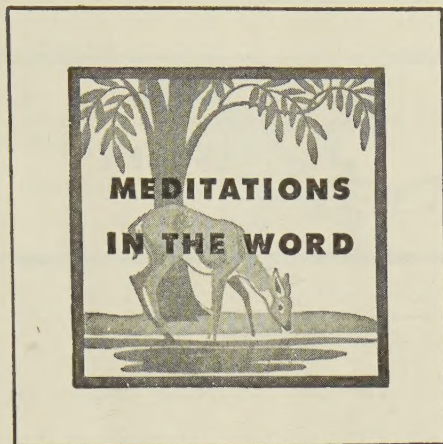
*I supposed I knew my Bible,
Reading piecemeal, hit and miss—
Now a bit of John and Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain psalms (take twenty-third),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Lord.
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.*

—SELECTED.

Thursday

HEBREWS 11:1-10 (verse 6).

Since it is impossible to please God without faith, the more we ask the better we please Him. His Word assures us that, according to our faith, so shall it be, because we are inexpressibly dear to Him. The supply of every good awaits the demand, but the demand must be made by faith. . . . The neglect of the prayer life leads to defeat, to unrest, to inefficiency, to doubt, to paralysis. It would be better to neglect many things that seem necessary than to neglect communion with God.—GOD'S REVIVALIST.



Edited by EDITH M. BEYERLE

Friday

ISAIAH 51:1-8 (verse 2b).

"When he was but one I called him" is perhaps a better translation. God always deals with a person as an individual: He never chooses to deal with humanity en masse. He sets His love upon people one by one, and one by one He calls them. If they will not respond He must leave them to themselves; if they respond He blesses them. One of the blessings of such a response is spiritual multiplication.—PAMELI.

Saturday

NUMBERS 13:26-33 (verse 30).

When St. Theresa was about to found her Homes of Mercy she had only three halfpence in her possession, but she said, "Theresa and three halfpence can do nothing; God and three halfpence can do everything." She was a co-worker with God. . . . Cromwell's men . . . conquered everything before them; for their battle cry was "God with us." Discouragement flees like the night before the rising sun when we know that God is with us.—GOSPEL HERALD.

Sunday

GALATIANS 2:15-21 (verse 20).

To imitate Christ and His example is but a painted or imitation rose; but to take the living Christ and let Him be born in your heart and reproduce Himself there, so that it is not you but Christ that liveth in you—that is the living rose. That is why He lived and died and rose again, that He might come into every open heart and become its life and purity, its love and joy, its righteousness and salvation.—A. B. SIMPSON.

Monday

MARK 5:35-43 (verse 41b).

You want to see a picture of the heart of the Son of God? You will find it in this verse: "(Jesus) took the damsel by the hand, and said unto her [not in Hebrew or Greek or Latin, but in her own familiar language], 'My little darling, come to Me.' . . . Could any words be more beautiful or touching? What a picture of the heart of Jesus! Can you wonder that thousands followed the Master to hear such words drop from His lips?—JAMES BRIDIE.

Tuesday

GENESIS 28:10-22 (verse 15).

This promise is not alone for the cell and the cloister, but for the office and the busy marts of trade. We expect to find God in the closet and in the hour of meditation; but we shall find Him also in our work and as our feet hasten to do His bidding. We have, however, no promise that the presence of God will be with us if we go or tarry at our own pleasure; but wherever we journey at His bidding and whenever we abide at His command we shall find the presence of the Lord.—GEORGE P. PARDINGTON.

Wednesday

JUDE 1-7 (verse 3b).

*Worlds are changing, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward for the right!
On! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!*

—ARTHUR CLEVELAND COXE.

Thursday

PSALM 37:1-11 (verse 1).

Let it rest! Ah, how many hearts on the brink of anxiety and disquietude, by this simple sentence, have been made calm and happy! Some proceeding has wounded us by its want of tact; *let it rest.* . . . A harsh and unjust sentence irritates us; *let it rest.* . . . Fancy! we who are so careful to remove the briars from our pathway for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another.—GOLD DUST.

Friday

DANIEL 2:36-49 (verse 49).

"One good turn deserves another." In his desperation and extremity Daniel had sought the help in prayer of his three companions in exile, and they had proved worthy of his confidence. Now, God having graciously answered their earnest and intelligent petitions and revealed to Daniel His purposes regarding world rule, Daniel requited them by obtaining favor of the king in their behalf. He could have forgotten, as did the chief butler in Joseph's case (Gen. 40:23).—PAMELI.

Saturday

MATTHEW 6:25-34 (verse 28).

Let me consider the lilies. They preach God's cure for care. He weaves their petals with a fineness of fiber which no loom can match. He adorns them with tints which surpass the dyes of Tyre. And if He makes the grass of the field so beautiful, shall I not trust Him to do everything for me? The needs of my present life, the salvation of my soul, the progress of my faith and godliness are all met in Him.—ALEXANDER SMELLIE.

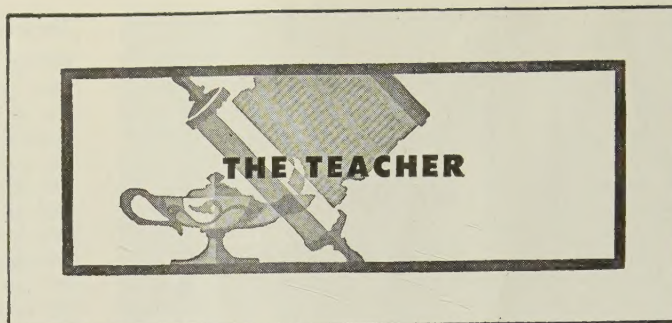
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July 17, 1960

LESSON TEXT—
Amos 6:1-8

GOLDEN TEXT—
1 Corinthians 10:12

DEVOTIONAL READING—
Proverbs 3:5-12



By Harold J. Sutton

Amos Warns Against False Security

The woe was uttered against the careless chiefs of the nation. However, the nation was both godless and debauched.

I. NATIONAL PRIVILEGE IS DESPISED.

This is revealed in the earlier chapters. (1) *Adoption discounted*. Israel's heritage was valued but little and the collective patrimony became a thing of derision. Thus a nation can dissipate its birthright and sink into ruin. An individual can do the same. (2) *Deliverance disregarded*. The Exodus was not forgotten. But they were Egyptianlike in their treatment of each other. "Thou shalt remember that thou wast a bondman in . . . Egypt" (Deut. 15:15) had lost its meaning. (3) *Preservation denounced*. Not vocally, but virtually. Defended from injustice as a nation, they lost no opportunity to wreak injustice on the helpless among themselves. (4) *Victory disdained*. In direct ratio to the nation's collective pride they found opportunity to get advantage to themselves at the expense of one another. National security led to personal wickedness and corruption. (5) *Religion despised*. Amos says (2:12) that the nation purposely corrupted its examples. When a people refuses to see they are well-nigh hopeless and helpless. They knew and, knowing, they sinned against the knowledge.

II. NATIONAL PERVERSENESS DESCRIBED (Amos 6:1-8).

The prophesy is now against both kingdoms, "Zion" and "Samaria." Calneh, Hamath, Gath were overrun and destroyed; is Israel in a better position to defend herself? Self-deception delays the evil day and the tempo of violence is increased. See the nation as (1) *indolent*. "Upon beds of ivory" (v. 4). It was the "lounge era" of the nation's prosperity and peril. Idleness and iniquity are indicated. As moral stamina deteriorated and national fibers rotted, indolence and decay went hand in hand. (2) *Indulgent*. "Stretch themselves . . . and eat" (v. 4). The word "stretch," or sprawl, portrays sloth. "Looseness of gesture goes with looseness of morals." Staples (grains and vegetables) would not do; delicacies (lambs, calves) they would have. (3) *Amusement-loving*. "Chant . . . and invent . . . instruments of musick" (v. 5). Here is the wild and unrestrained tempo that excites and glorifies the baser elements of human kind. Such are the character-destroying diversions and pastimes of the indolent and self-indulgent. Amusement and entertainment are never to be a part of the Christian's life. The cry for these marks the childish immature. (4) *Drunken*. The "wine in bowls [vessels of the sanctuary]" (v. 6) spells out the prostitution of sacred things to selfish and sinful ends. The larger and costlier "bowl" (basin) pointed up the excess and extravagance of the times. (5) *Effeminate*. They anointed themselves (v. 6). Men lost their manliness and the women became affected and artificial. The "ointments" added nothing to health or comfort. Witness the cosmetic industry of our times. "Make-up" and "make-believe" are everywhere. Who patronizes the industry and makes it pay? Are there "children of light" among them? Hardly! And the pulpit is silent. (6) *Unconcerned*. "They are not grieved" (v. 6). As Joseph's brethren were callously indifferent to his plight, so these were unconcerned for the welfare of others. Those who were foremost in iniquitous practices would go into captivity first. Banqueting days would be no more (v. 7).

July 24, 1960

LESSON TEXT—
Hosea 4:1-3; 5:15-6:6

GOLDEN TEXT—
Hosea 6:6

DEVOTIONAL READING—
1 John 3:16-21

God Desires Steadfast Love

The book of Hosea "is both a prophecy and a poem; one of the most difficult, but at the same time one of the most evangelical of the Old Testament. He was the first of the seers to grasp the truth that God is love, and that Israel's sin of sins was not to have recognized the love of God. Hosea was thus the St. John of the Old Testament" (Robinson).

I. THE DIVINE CONTROVERSY (Hos. 4:1-3).

"Controversy" means disputation or accusation. (1) *Complaint*. "No truth, nor mercy, nor knowledge of God in the land" (v. 1). "Truth" (integrity) is vertical in direction; it has to do with God and bears on character. "Mercy" (compassion) is horizontal; it has to do with man and bespeaks conduct. "Knowledge" (understanding) is the result of "truth" and "mercy." Be sure that true religion is always necessary to correct morality. (2) *Condition*. "Swearing, and lying, and killing, and stealing, and committing adultery, . . . and blood toucheth blood" (v. 2). Righteousness nowhere! Wickedness everywhere! Every commandment of God and man broken and nobody cared. (3) *Climax*. "The land . . . every one . . . beasts," fowls and fishes are to "mourn, and . . . languish" (v. 3). When God goes, everything goes. The threefold curse upon land, man and beast was to make Israel a byword among the nations.

II. THE DIVINE CONSIDERATION (Hos. 5:15-6:3).

God waits for their (1) *confession*. "Till they acknowledge" (5:15). Acknowledgment of wrong is the first step on the road back. Here is the way to relief and release from the condemnation of guilt. (2) *Call*. "Till they . . . seek" (5:15). The plea of the penitent is music to the divine ear. "Behold, he prayeth" is the news all heaven waits to hear. (3) *Constraint*. "In their affliction they will seek me early" (5:15). Love hurts that it may heal and wounds that it may bind up. Surgery is often a prerequisite of health and the caustic is at times vital to the cure. (4) *Contrition*. "Come, and let us return . . . : for he hath . . . , and he will" (6:1). Here is a self-exhortation to repentance that admits estrangement and sin. The verse implies that God is the secondary cause and the primary cure of their defection. (5) *Confidence*. "Will he revive us . . . we shall live . . . then shall we know" (6:2, 3). Collective revival! Individual life! Spiritual understanding! "Then shall we . . . , if . . ." Spiritualities possessed must be spiritualities pursued. And possession is always proportioned to pursuit.

III. THE DIVINE COMPASSION (Hos. 6:4-6).

By "Ephraim" and "Judah" the part is put for the whole. (1) *Content*. "What shall I do?" (v. 4). The Creator at wit's end! The nation's goodness could not stand the hot sun of reality. Can it be said that even God does not know what to do about some people? Yea, verily. (2) *Conquest*. Prophets, words, judgments (v. 5), these would bring the nation to its knees. God is both the first cause and the last consideration. (3) *Complement* (v. 6). Religious observance apart from required obedience is a pernicious thing. The best offering is a holy life. First the obedience, then the oblation. We reverse the order at our peril. Ritual is never a substitute for righteousness. It will be rejected by God as was Cain's offering.

ALLIANCE FAMILY

(Continued from page 16)

Missionaries Kept Safe in Storm

Rev. R. S. Roseberry, veteran missionary; Rev. George Klein, of Gabon, and his father, Mr. Charles Klein, underwent a harrowing experience on May 16 when a sudden storm in midafternoon on Lake Erie prevented their small boat from reaching shore.

When they failed to return rescue boats searched for them but were forced to withdraw because of darkness and the force of the storm. Five different thunderstorms came during the night. But God was with them. About 3:30 A. M. a Capital Airlines pilot, flying off course from Detroit to Atlanta, spotted their tiny light. He reported their position to the Life Guard Service who immediately started action to reach them. About two hours later they were rescued.

Not only were the men kept safe, but God had given unusual peace and comfort to their wives. Their confidence in God in this ordeal proved to be as great a testimony to the public as the actual deliverance of the men.

Birmingham Has Special Meetings

Rev. Ronald C. Johnson, pastor of the Birmingham, Ala., Gospel Tabernacle, reports that Rev. Wilmer Heffer recently held services in which "the interest was good, the preaching excellent and the results gratifying."

Children's Meetings in Stockton

Children's meetings were held in the Alliance Church, Stockton, Calif., in June. Rev. and Mrs. Gordon Blenkhorn were the speakers and over 150 children were enrolled and nearly fifty were dealt with personally. Services were held from 7:00 to 8:15 P. M. Rev. Harvey H. Larson, pastor, was chairman.

Utah Church Spiritually Refreshed

The Dragerton Community Church, Dragerton, Utah, was host recently to Rev. E. R. Burnette who held special meetings under the caption "Spiritual Life Campaign." Supported by morning meetings for prayer, the services resulted in "numerous victories," according to the pastor, Rev. Norman C. Nelson.

"Mother" Suppes Celebrates 90th Birthday

Mrs. Jennie Suppes, founder of the Missionary Colony in Glendale, Calif., celebrated her ninetieth birthday on May 28.

"Impossibilities are challenges" is inscribed on a plaque over "Mother" Suppes' room, and during the sixty years of her ministry to hundreds of missionaries she has proved that God answers prayer. "I never wrote a 'poor' letter," she says. "I always went directly to God for every need."

How God brought into being the vision of homes for missionaries on fur-

lough, and later a home for retired missionaries, is told in a small brochure which may be secured by writing to the manager of the Missionary Colony, Rev. Stanley C. Cronkrite, 1438 Colby Dr., Glendale, Calif.

Pastoral Changes

- Rev. Harry J. Arnold, Waco, Tex.
Rev. John Carlson, West Hartford, Conn.
Rev. B. N. Christensen, Camden, N. J.
Rev. Chester Damron, Gadsden, Ala.
Lorne Jack, Casa Grande, Ariz.
Rev. H. G. Johnson, Greenville, S. C.
Rev. Kenneth A. Johnson, Long Beach, Calif.
Rev. Harley Heckman, First Alliance, Milwaukee, Wisc.
F. Clifford Hicks, Assistant Pastor, Gospel Tabernacle, Toledo, Ohio.
Rev. Ralph Lithgow, DuBois, Pa.
Rev. T. C. Latshaw, Wilkes-Barre, Pa.
Rev. William C. Payne, Kensington, Buffalo, N. Y.
Rev. P. E. Pope, Ambassador, Cleveland, Ohio.
Rev. J. S. Rahn, Director, Big Sandy Campground, McGregor, Minn.
Rev. Ralph Y. Scott, Beaver Falls, Pa.
Rev. James Senseny, Brunswick, Md.
Mrs. N. G. Wilder, Mulga, Ala.
Rev. Kenneth E. Williams, Cresson, Pa.
Gordon Barrows, Warren, Pa.
Clyde Trout Foster, Marietta, Ga.
Gordon Jensen, Onamia, Minn.
Larry C. McDonnell, Hillsvie and Reeds Corners, Pa.
W. A. Paul, Jr., Valley, Nebr.

Georgia Juniors Collect 14,000 Stamps

The members of the junior church of the First Alliance Church, Rome, Ga., rounded up more than 14,000 stamps in a recent three-month period. The juniors have an average attendance of thirty.

According to the codirectors of the junior church, Mrs. Richard Williams and Mrs. Harold Johnson, the stamp collection will be sent to C. & M. A. missionaries overseas where they are sold and the proceeds used for publication work and other activities.

Pastors Tone Up Convention Grounds

This summer, and every summer, when the family drives into an Alliance convention ground in response to shiny brochures picturing evangelists, Bible teachers and song leaders, and showing activities for the youngsters ranging from archery to hammer-throwing, they need to remember that the convenience of their stay is directly related to some pretty hard and unecclesiastical labor on the part of some preachers. For the most part, the smell of fresh paint and newly puttied windows and the evidence of recently used brooms and mops result from the work of volunteer pastors.

Take Summit Grove, for example, a convention ground in southern Pennsylvania a mile or so north of the Maryland border. According to the Eastern District Superintendent, Rev. Joel W. McGarvey, the committee in charge of the grounds plans four work weeks throughout the summer. Recently, twenty-two pastors gathered for four days to replace partitions in dormitories, install electrical receptacles in the rooms, and generally clean up the place after the winter's fallow season. Mr. McGarvey said further that before midsummer they plan to build a staff cottage, paint many of the buildings, work on the water system and repair the roads. All this for the comfort of the patrons and by the freewill labor of the preachers of the district.

Summit Grove's first conference began July 2.



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Inter-Mission Comity Agreements Not Outmoded

*A MISSIONARY at grips with heathenism
has little time for fine points of difference
which separate Christians. Even a distinction that furnishes his denomination
a reason for existence
may look relatively unimportant from his outpost position.
Concentrating on proclaiming the major themes of the gospel,
he develops his ability to recognize and appreciate
genuine loyalty to Christ in whomever he sees it.
It is those who consider it their special calling
to lead the converts of other missions
into some strange experience or teaching who incur his disapproval.
Laying stress upon a peculiarity such as a certain dietary taboo,
the keeping of a holy day or an ecstatic utterance,
they undertake to instruct new believers
and gain them as followers.*

*Such agencies have no respect for any who follow not them.
But even among mission boards of irreproachable ethics,
overlapping of territory and duplicating of ministries
was once not uncommon.*

*To avoid such duplication and overlapping the principal mission boards
held conferences on each main field early in this century.
Their representatives adopted a plan
designating areas of responsibility.
No mission was to intrude upon the area of another.
This gentlemen's agreement resulted in a strategic deploying of personnel.*

*Today, however, these comity agreements
are being largely disregarded. Wasteful overlapping and competition
is rife, but the chief injury is to the young churches.
What confusion arises when a new mission enters a field
and offers to pay workers' salaries, build chapels and schools,
establish hospitals, and award scholarships for study abroad!
And then what becomes of the hard-won advance
toward a genuinely indigenous church?
The clock is turned back
and the old patronage system based on foreign money returns.*

*It is not now possible to keep the boundaries set by those early conferences,
but the spirit that prompted them should prevail today.
Supporters of missions
would do well to investigate the attitude and policies
of those who ask their backing.*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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